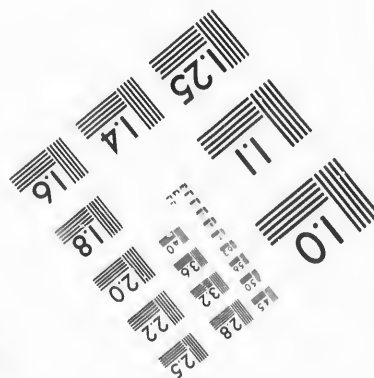
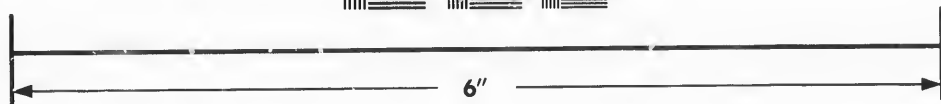
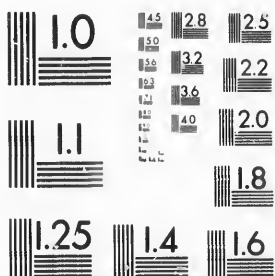


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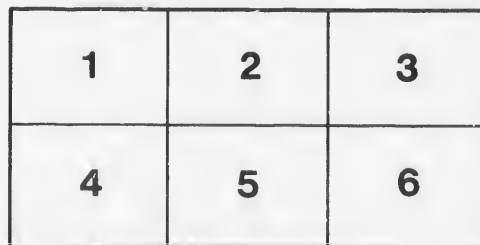
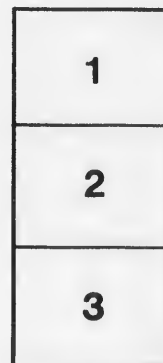
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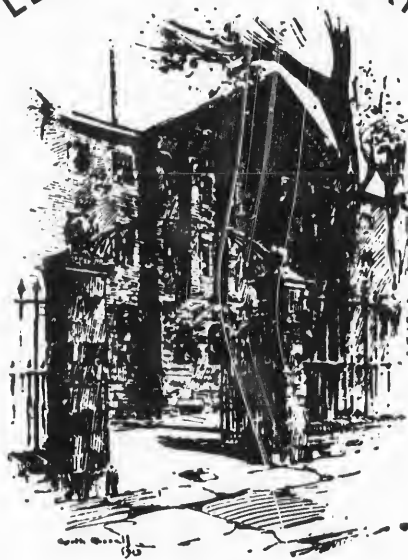
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THOUGHTS
ON
THE QUALIFICATIONS
OF
A MISSIONARY.

BY SAMUEL F. JOHNSTON.

This Treatise has been composed, and published as an exercise in printing, by SAMUEL RUBEN JOHNSTON, Probationer of the Presbyterian Church of Nova Scotia—preparatory for Missionary service in Western Polynesia.

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THOUGHTS ON THE QUALIFICATIONS OF A MISSIONARY.

A MISSIONARY is one sent by authority to perform certain service. The term is of Latin origin—being derived from the verb, *mitto*, or *missio*, to send; hence, it primarily denoted one sent to transact any business. The restricted use, however, which this term has obtained, at the present day, is such, that whenever the word “missionary” falls upon the English ear, it almost invariably, suggests the thought of one who has been, or is about to be sent to evangelize the *heathen*. Such, then, is the individual, the qualifications of whom, are to be the subject of the following remarks.

In entering upon the prosecution of the work proposed the first thought that occurs to the mind is;—what is the nature of the work to which the Missionary is sent? He *goes* to combat sin in its most debasing, loathsome, repulsive character—rooted and grounded, in the best possible manner, to enable it to bid defiance to all opposition;—assault satan’s *usurped* dominion in its strong-holds; rescue *immortal souls* from the iron-bound thralldom in which they are held by sin and the powers of darkness; to raise them to a state of civilization, intelligence, virtue and *piety*:—in a word, to wipe sin’s *most* filthy, abominable, polluting stains from the soul and again to stamp upon it God’s image. To the mind, which has a *just* conception of the *real* character of the depraved soul unrenewed; the unrelenting tenacity, with which vicious, degrading, polluting habits—long indulged in, adhere to it; the most implacable enmity of such habits to *all* virtuous restraints and holiness; the breadth, length, depth, and height of the moral dis-

tance existing between the Heathen and Scriptural views of God, and between the nature and spirit of the *whole* system of Pagan idolatry and Christianity: or in a word, to the mind which has adequate views of a degraded heathen and an intelligent earnest christian—this work will appear to be an Herculean task, from which it will naturally recoil with shuddering, crying out with one of old “O my Lord, send I pray thee by the hand of him whom thou wilt send.” But before we shrink from this glorious enterprise, let us pause a little and inquire, whether or not, this is the work of *human* instrumentality. For an answer to this all-important inquiry, I would appeal “to the law and to the testimony.” As we open this volume, to decide this question—full of interest to man, as involving him in responsibilities innumerable and inexpressibly weighty—the first great command which arrests the attention is our Saviour’s farewell address to *His followers*, “Go ye into all the world and preach the Gospel to every creature.” Never was a command couched in more unequivocal and significant terms—terms whose meaning is unmistakable—terms which *most clearly* reveal to man, that he is not to lay off his armour and cease from his aggressive conflict with sin and sathan, until the glad tidings of salvation has been proclaimed to every human being on earth. Such is the reasoning of the Apostle Paul in the tenth chap. to the Romans, from the 13th to the 16th verses. Such also is the sentiment of that sweet, lovely, heaven-born song, which the angelic choiristers sang “in Bethlehem’s plains”—on that ever memorable night of our Saviour’s incarnation and humiliation. Such is the great voice of our Saviour’s life, of the life of the great Apostle to the Gentiles, of the lives of all the apostles, of the lives of the primitive Christians, and of the whole History of the Church. Such also is the *full* import and *true* spirit of the “Golden rule,” “Do unto others, as you would have others do unto you.”

True it is, God could have supernaturally made this salvation known to the whole human family; but since we are thus satisfactorily and unmistakably taught,—that God “according to the good pleasure of His will,” has been pleased to appoint that the *Christianisation* of the world, be the great sphere of *human* instrumentality, and that by which it is to be effected; hence, tho’ man was a thousand times more unequal for this difficult work than he really is, and tho’ the work

itself, if possible, were a thousand times ten thousand more arduous than it is ; yet, there should be *no* shrinking back from it, *no* complaining, *no* hesitancy ; but a cheerful readiness to consecrate the whole powers of mind and body to this work—the *only* inquiry being,—Lord what wilt thou have me do in this glorious enterprise. Having thus most satisfactorily arrived at the conclusion, that it is the duty of Christians to propagate the truths of the gospel :—I in the next place will consider, who are to *go*, or what are the *qualifications* of a missionary

The fundamental qualification, upon which the missionary's commission rests, is the same as that upon which the performance of all Christian duty rests—thro' which all duty is rendered acceptable to God, viz., a *new birth*. All who "are created in Christ Jesus, to good works," are *equally* set apart to the service of God, should all hold themselves *equally* ready to do the will of God, and in the doing of which, no one *ought* to consider him or herself to be under higher or lower obligations "to spend and be spent" for Christ than another.

I would pause here and throw out a few hints in reference to a prevalent and fatal error of the present day.

If the Church does not theoretically, she does practically teach that more *is*, and *ought* to be expected of the *missionary* in the way of self-denial, self-sacrifice, and unceasing prayerfulness and earnestness for the conversion of souls, than of her *other* members. She seems to think, that her missionaries are to perform a work of supererogation for her, or that they go forth from her, as a "scape goat,"—if not to bear away her sins—at least, to carry—on their devoted sholders—much of her responsibility in reference to the *heathen* world : so that the rest of her members are exempt from those toils, anxieties, privations, and *sacrifices*, which devolve upon and are the duty of the faithful missionary to undergo ; and that they may thus, with impunity, remain at *home*, enjoying the ease, comforts, and *luxuries* of life. Thus they appear to regard missionaries, as a different order of beings from themselves, as under higher obligations to "spend and be spent" for Christ, than they are. True, *all* are not equally qualified to go in person to the heathen ; all have not the same ability to contribute towards the spread of the gospel ; all have not the same talents to employ in forwarding this glorious work,

but the true spirit of the gospel is, that whatever is proper for a missionary to do, or whatever may be expected of him in the way of making self-sacrifices, is equally obligatory on every Christian. "Every individual member of the Church has been enlightened and quickened, not for himself only, but that he may tell others what the Lord has done for his soul, to promote the common salvation, and pray that Christ's will be done on earth as it is done in heaven;" These are considerations which should much engage the thoughts of *all*. We should pray earnestly, to be wholly delivered from this natural disposition, to shrink from trying, self-denying duties and to cast them on *others*. Hence, it becomes the Christian faithfully and solemnly to put this inquiry to his soul;—am I doing *all* in the way of making self-denial and self-sacrifice for the conversion of souls which the gospel demands of me?—The minister, at home, should speak much to his own soul & to his people, on this subject. Let the church then see, that she both theoretically and practically teaches, that *all*, whether it be the self-denying and devoted missionary, in some *far distant* land of heathendom, the minister *at home*, in the discharge of his pastoral duties, the husbandman, at the plough, the merchant, in the counting-house, the mechanic, in the work-shop, or the sailor, on the broad ocean, *should* consider themselves under equal obligation to be wholly consecrated to the promotion of the common salvation—in the way of making self-sacrifices, of earnestness, zeal and prayerfulness.—When the church is imbued with such a spirit, then, and not till then, will the banner of the cross move on, carrying its benign influences, with rapid strides—in such a manner as shall cause the powers of darkness to retreat in dismay, bringing the glad tidings of peace to many a heathen ear, and the heaven-born sweets of salvation to many a *perishing* soul.

To return from this digression, I would observe in the next place, that tho' these remarks are in accordance with the whole tenor of Scripture, yet it is equally true, that the duties of Christians are various,—requiring various abilities, qualifications and developements of these. As in the tillage and extension of a vine-yard, there are a great variety of departments of labour, requiring an equally great variety of genius and qualifications; incurring different amounts of responsibility: so also in the cultivation and extension of the Lord's vineyard, there is also an equally great variety of departments,

of labour requiring as great a variety of talents and qualifications, and incurring as great a variety of responsibilities.— One of these various departments of labour, is the work assigned to the missionary. Now, what are those graces qualifications, and developments of these, which an individual should possess, in order, to *fit* him or her for this work.

The first thing, in the character of the missionary, to which I would direct attention, is a *call* to enter upon this work. It is not to be expected that the Saviour will come in person and say "follow me," or that he is to have a commission proclaimed directly from heaven, as it was in the case of the apostle Paul. All that the missionary has a *warrant* to expect, is an inward suggestion from the Spirit, that it is his or her duty to "go;" and accompanied with which there is an earnest *heart-felt* desire to obey the summons. Various are the agencies, which the Holy Spirit employs to awaken such sentiments and such a sense of duty, in the bosom of those whom He *would* have engage in this noble work: The infantile throbbings of these emotions and this sense of duty, may have been brought into action—in the infantile mind—by a word from the mother's lips, as the child was being fondled on her lap, or sported by her side;—or by a mother's tear, as she reads respecting the *soul* perishing condition of the poor heathen. A *mother's* tear speaks *volumes*; and when shed in such circumstances often makes impressions time never effaces. This state of mind may be the result of the father's prayers;—when, as he offers up his morning and evening sacrifices with a gravity that indicates to his child that his mind is deeply impressed with the awful solemnity of the exercise,—at times causing the child to feel that "surely the Lord is in this place";—he, then, pours out his soul in solemn supplication for those who are perishing for lack of knowledge—earnestly entreating the Lord, that He would look down, in tender mercy and compassion, on "the dark places of earth full of habitations of cruelty." It may be the effect of a sermon, or of reading subjects on missions. Various are the influences or agencies which, under God, may be the means of calling a person to this work. This voice, when it begins to speak in childhood, strengthens with the strength, and grows louder with the growth of the child. This call may come in *mature* age,—being the result of some such influence as those mentioned above; or perhaps, a voice within, saying, "go"—but

how or whence it came, he knows not. It is proper here, to direct attention to the danger of falling into error, in reference to these inward workings of the mind. The individual may naturally possess, a benevolent and tenderly sympathizing mind, and being placed in such circumstances and under such influences, as tend to work upon this peculiar disposition of mind, may thus have excited in his mind a desire—*purely philanthropic*—to go and be employed in meliorating the condition of suffering humanity. There may be in his bosom a desire for *travel*—a wish to see, meditate on, and admire earth's various sceneries and sacred spots—on the boistrous wave of Ocean to muse on the stupendous power of Omnipotent arm and the grand terrific warrings of nature's elements—which may induce him to offer his service to this work, in order that he may have an opportunity to gratify this desire. It is possible, that he may not be fully conscious that such is the leading motive influencing him to this act. Again, he may be ambitious—fond of notoriety. To the mind of such an individual,—there being so much that is *romantic* about the missionary enterprise, as it is now regarded by the church—it must present a *charm* largely calculated to awaken in his bosom a desire to be engaged in this work. Hence the necessity of informing the mind as to what is the real nature of a true call.

A desire, which, after we have denuded it of all those unholy influences, referred to above, is still *unabated*:—yea, I may say, its unrelenting strength is thus intensified, and its throbbings are thus felt to be more sacred and heavenly than ever. A desire, which, altho' at times, a sense of weakness, unfitness, and the arduous nature of the work, may cause oppression, wavering of mind, and a disposition, Jonah like, to escape "from the presence of the Lord;" yet, the thought of *fleeing* is far more painful and unendurable—at which the mind shudders, and from which it recoils, saying, "Lord thy will be done—I go. If thou hast any work for me to do—teach me what it is, and I will strive to perform it—If thou hast not, then, take me to thyself—from the evil of this world." This call may still farther be discriminated by God's providential dealings towards the one who is the subject of it.—Does He seem to open up the way for him to go, and particularly, if in his dealings with such persons, He subjects them to such discipline, as tends most largely to *fit* him or her for

this work ; then, be assured that this is a call from God to go. That it is, I conceive, that the Lord speaks to those whom he would have employed in this service. Let the one to whom such a voice comes, be *assured* that it is the voice of the Saviour calling to him or her to go—take courage—rest upon all the promises which have a bearing upon this work,—and praise the Lord that he has put this desire in your heart—for such is of the Lord and not of man. Finally, this desire should be the subject of constant examination and prayer.

A missionary should possess *Abrasive* Faith. I do not propose to consider what faith is, as to its nature and as to its various modes of operation. These are *essentially* the same, as found, in all believers. All I propose to do, is to point out some of those peculiar developments of this grace, which are necessary to qualify a person for this service. Its peculiar development of strength which will bear up under every trial ; lead forward to the prompt discharge of every duty—even, tho' it be the *not withholding* of an only son,—is indicated by the qualifying term employed to distinguish it.

It ought to be an enlightened faith—Scripturally enlightened as to its objects of belief—as to all that God the Father, God the Son, and God the Spirit, is and has promised to be to all his servants engaged in this work. This confidence, in addition to enlightenment, should be heart-felt—unwavering.

Again, this faith should not be *merely* general. It should take, for granted, that every thing which is the object of faith, and is suited to prevent wants, trials, or toils, has a special reference to himself, and as tho' it were designed to have an individual bearing upon *self*, and none *else*. This faith should enable him to rest upon such promises, as the following, as tho' they had a special reference to himself. Such, as for example : “ He is head over all things to his church.” “ The hairs of your head are all numbered.” “ He who spared not his own Son, but freely delivered him up for us all, shall with him also freely give us all things.” “ All things shall work together for good to them that love God.” “ That our light afflictions which are but for a moment, worketh out for us a far more exceeding and eternal weight of glory.” “ God is my Shepherd, I shall not want.” “ To enable him to sing, as did good Hab. 3. 17, 18. Thus it is, he should not only have a strong faith ; but also, have in his mind all those promises.

which Scripture reveals, as the object of faith: so that in those emergencies, to which the missionary is so liable; in those trials he is called upon to endure; in those self-sacrifices (some the most trying which can be conceived), which he is called upon to make; and in those labours and difficulties—to appearance insurmountable;—or, in a word, tho' all things appear against him, he may, at once, establish himself on the Rock of *safety*, and be enabled to say, “it is well.”

To the mind which has a just conception of the *real* nature of the work, in which the missionary is called to engage, it must, at once, appear evident, that it is necessary, that this grace should be thus developed in order to fit him or her for its duties, trials, toils, and privations.

The missionary's love should be *all-absorbing*. Deep—never flickering—ever flowing. But there are certain characteristics, for which, a missionary's love should be distinguished. It should be an enlightened love—enlightened as to the *grounds* for its exercise. The first thing to be observed in this enlightenment, is deep, heart-felt sense of man's state by nature—to feel that he is a being—noble, glorious, God-like;—but *now* a sad, awfully pitiable pile of ruins. A work indicating consummate skill, wisdom, power, and beneficence;—but a work defaced—laid in ruins. A mass of ruins without a *self-rectifying* principle, which thro' direction and culture, may effect a restoration to former position and glory.

Hence, as far as, his deliverance is left to himself, his condition could not be more helpless and desperate, than it is.—But it is still farther necessary, that there be a just sense of the nature of this fallen state—to feel “How much more filthy and abominable is man, who drinketh up iniquity like water:” to feel “that the whole head is sick, and the whole heart faint—from the sole of the foot even unto the head there is no soundness in it.” Farther, to feel, that in this miserable condition, there was implacable hatred against the only One who could possibly bring deliverance; that, there was *no* disposition, to be reconciled to God; no true dissatisfaction with sin; but a glorying in shame—rolling sin as a *sweet* morsel under the tongue—hugging with delight the very chains which held in bondage. Shocking—mournful spectacle!

Combined with these views of man's state by nature, there should be a just conception of the *real* nature of that horrible

pit of destruction, with all its untold woe, to which this condition exposed him.

This enlightenment should still farther extend to a just knowledge and a heart-felt sense of the filthy, abominable, polluting, ruinous nature of sin—of the extent to which we are imbued and poisoned with it—how repulsive, vile, and loathsome both the person and acts of such persons must be to the pure nature of a holy God. Then to know and to feel how strange—how wondrous—how unparalleled that love which brought salvation to such degraded rebels. This would require, that the mind be much occupied and deeply impressed with the unfathomable depths of that condescension—those acts of self-denial and self-sacrifice, “without a parallel and without a name, in the wide universe of God, acts, before which the greatest ever predicted of others, sink into utter nothingness”—that intense anguish and excruciating agony of soul, in the dark shades of Gethsemane’s garden and on Calvary’s cross, to which the Saviour subjected himself in order to procure the blessings of salvation. All for what? Rebels hating—rebels refusing to be saved—rebels most repulsive in person and acts to the Saviour, who procured this salvation at such a price. Well, then, may the apostle Paul say, “God commendeth his love towards us, in that, while we were yet sinners Christ died for us.”

Finally, to know, “the exceeding greatness of that power” which God exercises in removing our enmity to him—in subduing and preparing the heart for and applying this salvation to it—the fearful pit from which it saves—and the glorious inheritance to which it entitles, those to whom it is applied.—Hence, there are *no* grounds for human boasting. Mysterious, infinite, exhaustless love!

“O love divine! O mercy infinite!
O love, all height above, all depth below,
Surpassing far all knowledge, all desire.
All thought! the Holy One for sinners bleeds,
Saviour of men! henceforth be thou my theme;
Redeeming love, my study day and night.”

I would, finally observe, O! how deep and intense must be that love of God the Father, Son, and Spirit, based upon just views of those grounds which, demand its holy and fervent exercise. Such a love would enable the missionary to endure

cheerfully *all* trials and privations—to feel and to exclaim with the apostle Paul, “*for me to live is Christ.*”

But why should a missionary possess such a love? I answer, the nature of the work demands it. He is called to labour among those, who *for ages sinking*, have sunk, into the *lowest depths* of pollution—the most consummate state of degradation and *unblushing* sins and vileness—far beyond the power of human genius to describe, or the imagination to conceive. (Look at their character as portrayed by the apostle Paul in the first chapter to the Romans. Read the whole chapter, but especially the conclusion.) How awful, to be placed in such a society? The feelings, of one nurtured in the lap of civilisation, virtue, and religion, must naturally turn away from such beings with deep *disgust* and loathing.

Again, as he looks upon the heathen in all their defilement, he must be in danger of becoming disheartened—conceiving that they are sunk below the *possibility* of salvation. Then it is, that the missionary needs to think and to feel, what he was—what he would still be without the constant supporting influence of the Spirit—the nature of that fearful pit from which he has been saved—*how* his salvation has been effected—and the nature of that glorious inheritance to which he has a sure title. This fitness, only, can bear him up and enable him to continue in this work with constant confidence of success, comfort, delight, and heart-felt satisfaction. Thus he will experience, that, in proportion, to the degradation and disgusting character of the heathen, will be the strength of his love and sympathy for them. O! what a pleasure,—how sweet—for such persons to be engaged in such services of their Great Master—to toil under privations and the loss of all near and dear to them,—in order to bring glory to God in the salvation of perishing heathen: This will be their all-absorbing thought. The lap of *ease* and luxuries, honours and *social pleasures* with all their rounds of *fashion*, have no charms to draw them away from such a work: nay, their souls, even, loathes them. No place is *so* sweet and beloved as the land of the heathen. There they yearn to be—there they delight to “*spend and be spent.*” But if not thus qualified, dislike to the work—dissertion—injury to the cause—dishonour to God—loss of souls, are the certain results. It would be pleasing to continue these remarks on this subject of love; but both time and space forbid

The missionary should be *emphatically* humble. It should be deep extending to every power and emotion of the soul—impregnating all his actions. It should be a humility based upon the same knowledge, views, and feelings, as those just represented to be the proper bases of a missionary's love.—A humility, which feels, in all its extent and import, that without God, we can do nothing acceptable to Him—that all strength for the discharge of duty is from the Lord—that having done all, we are unprofitable servants.

There is much connected with missionary labour, which demands such humility. I shall simply refer, to the notoriety and self-denial of this work. On account of these, the youthful missionary is in danger of having his motives, to a certain extent, corrupted by these influences. He may thus labour, in part, to be admired; and also conceive, that the course of life which he is following, merits God's favour, deserves a reward, and renders them more worthy in the sight of God than those Christians who remain *at home*. These things rob God of his own; are dishonouring to Him; will result in the loss of souls; impair the missionary's usefulness and growth in spirituality; and largely mar his own comfort and delight in the work. Such humility, (which is also the work of the Spirit and should be the subject of constant and *earnest* prayer,) only, can raise him superior to all those influences. Hence, the missionary, above all others, should be a person of deep, heartfelt humility.

It is highly desirable, that the missionary have enlarged and accurate views of God's universal Providence. He should not only know, but feel that it not only takes cognizance of those stupendous events which arrest the gaze of all; but also of the most minute events and things in existence. Such is necessary to give him comfort and encouragement in his difficult, discouraging, and solitary work.

Having thus hastily and very imperfectly stated, what I conceive to be the *more important* qualifications of missionaries with some subjoined reasons, why, they should possess these gifts and acquisitions; I would come now, in the next place, to state some farther reasons, why they should be thus fitted for this work.

1 Those trials incident to the missionary's *leaving* his beloved land. The first thought which occurs to the mind, is,

my mother is to be left *for ever*. Who is she? It is the one who first received me into her bosom with emotions of joy none can tell. Kind Reader, bear with me a little, as I linger a moment, to reflect on her love.

With what fondness and tenderness did she fondle me in her bosom, and watch over me as I slept in my cradle, without an attraction except my *helplessness*? As I grew, for me she has given the sleep of countless hours and the toils of countless days. How tenderly and anxiously has she watched over me in my sickness. How full has that loving bosom ever been of self-denial and solicitude, to promote my happiness! How ready to hear all my little grievances; and to sympathize with me in all my little troubles. O! how tenderly has she borne with me in all my waywardness; and how kindly reproved me for my faults. How often have I sat by her side, as she read, or taught me to read the blessed Bible; and often too, have I listened to her read some story of Redeeming love, or of the perishing condition of the heathen. How warm! How deep! must be the attachment to such a mother. Take one instance more of attachment, if possible, deeper and more binding. It is that of a daughter united to a fond and loving mother by all those influences, just mentioned; but still more—she is the reflected image of her mother, both in person and *soul*. Thus, in their bosoms exists a *sameness* of feelings, coincidence of views, and a oneness of sympathy. Hence, the mother is to her instead of all society; and by whose side is her choice and most pleasant seat. How is that seat to be deserted *for ever*, and those tender, sacred ties to be broken! This is a love the tenderest, sweetest, purest, strongest, and most binding of all earthly attachments.

Again, there is the father. Who knows his emotions of joy, as he first received me into his arms? and that love for me, which was then awakened in his bosom, O how deep! Direct your thoughts to its workings. What have been his self-denying labours, to support, educate, and provide for me? How often, under the heat and burden of the day, has he wiped away the sweat from his brow and returned home weary and faint from the cares and toils of the day. All this has he endured for me without a murmur. The very first risings of complaint, checked by the thought, it is *for my child*. O how

de ! how tender ! must be that love. Then there is the combined anxious care and watching of father and mother, over every successive development of their child, from childhood to man or womanhood. Their many prayers, instructions, warnings, and encouragements. How deep and disinterested is parents' love ? Who would not love, or could refrain from loving father and mother ? Who, then, can tell the depth and keenness of that pang, which the thought—*no* more to see them, in time, must awaken in the bosom of the youthful missionary ? But deep and painful, as it may and must be, he could endure it cheerfully. But how can he cause pain to those who have thus loved and toiled for him ? How can he witness the parting tear flow over their cheeks ! How can he blast all their pleasing anticipations, which have borne them up in all those cares and labours which he has brought upon them : viz. that he would be "the prop of their old age"—throw a halo of comfort and pleasure around their declining years—and mollify the expiring struggles of declining nature. How can he deprive them of these their natural and proper expectations. This is the most intense feeling ; the deepest aching of heart ; and is the most unsupportable of all the pangs he or she has to endure in separating from home and friends. Then it is, that the missionary requires those qualifications, which have been the subject of the preceding remarks, in order that they may be enabled to sever the tenderest tie and to crush the strongest feelings of nature without a murmur ; to feel in its full import and spirit, that, "he who loveth father, or mother more than me is not worthy of me."

Among the numerous tender ties which the missionary must sunder, *may* be those of the brother of his earliest mirth and sorrow ; his constant and loving companion thro' all the various scenes and events of early life ; united in feelings, sentiments, and aspirations—heart bound to heart. But, he also must receive a last farewell.

" Brother, I go : farewell ! farewell !
 One sigh, one prayer and all is o'er
 My native land, the cord must thrill,
 And break, that binds me to thy shore :
 The zephyrs o'er thee softly play,
 But wait the wanderer far away.

" Brother, I go ; farewell ; farewell !
 A star is gleaming o'er the wave,

Far, far beyond the billows' swell ;
 It comes not like the meteor's blaze,
 The star of hope : its heavenly ray
 Shall gild the wanderer's lonely way.

Brother, I go farewell ! farewell !
 The ocean may my bosom lave
 The billow o'er me proudly swell,
 The dark sea be the exile's grave :
 But when the surges cease to roar,
Brother, we'll meet to part no more."

Again, brothers and sisters endeared both by the ties of nature and long liaison association ; companions of youthful sports and sorrows ; home, around which cluster so many pleasing, delightful reminiscences ; beloved, native land, connected with which, there is so much that acts like a magic spell over those to whom it has given birth ; friends—dear friends and connections from whom he has received so much kindness, with whom he has spent so *many* pleasant, happy hours ; and to whom he is dear, must *all* receive a last adieu, and a last lingering look. All these and a thousand other tender ties, exercise so potent a spell over the spirits, that, at times, when they are felt in all their aggregate force and weight, they so bind and chain to home, as to cause the individual to feel, as tho' he never could leave this sacred spot—the land of his birth.

Hence, the call for a peculiar fitness to qualify a person to occupy a place in this portion of the Lord's vine-yard, in order to enable him cheerfully to meet these trials, and without a murmur, to break away from all these tender ties.

But still farther, it not unfrequently happens, that there are those who do not recognize the missionaries' duty to go ; and are thus led to "misrepresent the feelings and motives of the missionaries in leaving their friends ;" who impute to them cold hearts and bluntness of sensibility ; who say that it is on this account they "can break away from the embrace of parents, brothers, sisters, &c, leaving them in anguish and in tears ;" or, in a word, there are those who would have them remain at home ; and who, if they refuse to remain, think them cruel—unfeeling. Now to those who are rightly impressed with their duty to go ; whose hearts are full of the tenderest, warmest, and purest attachment to their parents, brothers, sisters, friends &c ; whose hearts are bleeding and souls gushing with the most painful emotions, at the thought of sundering all those tender and sacred ties, and of bidding them adieu for ever ;—how painful—deeply painful must it be to them, to know, that they are charged by some with a want of sensibility, coldness, indifference

to the feelings of their friends. Here, then, are trials, which require them to know and to feel the depth of the Saviour's love—to lay hold on the promises with a firm and unflinching grasp—to feel their duty to the Saviour, in all its just force and import—their duty to souls—and the worth of the immortal soul. These are trials which the missionary is called upon to meet at the very threshold of his work.

2 The missionary should be prepared, as described above, because, when his heart is sore and desponding under trials, toils, privations, little apparent success, the gross wickedness of the heathen, the little he can do to elevate them &c, he has no friend to whom he may go and unburden his soul, and from whom he may receive sympathy, comfort, and encouragement. In this way those who labour at home, have their hands strengthened and their hearts encouraged in their labours. To be thus comforted, strengthened, and encouraged, is Scriptural. Of this the apostle Paul frequently makes mention; Christians are enjoined, thus to comfort and assist each other; but especially those "who labour in word and doctrine."—From those sources of consolation, encouragement, and strength he is separated. Hence, he requires a peculiar fitness to qualify him for this work. In such circumstances, if he is not properly prepared for this situation, he must be most miserable. Under such a load, his physical and mental energies must sink; his zeal and activity must flag; and thus, he must utterly fail to accomplish that for which he has been sent thither.

Finally, the character of missionary life, is such, as to tend largely to promote the spiritual growth of the individual, who is rightly qualified for it. In various ways it exercises this influence over the person engaged in this noble and praise worthy calling.

1 The missionary, in his trials, distresses, &c.—destitute of all earthly friends to whom he may unburden his soul and from whom he may receive heart-cheering sympathy and consolation—will fly to God—make known to Him all his wants and sorrows—and seek from Him all that after which his soul longs. Seeking, he will find God to be all that He has promised to be to those who seek Him—and will thus find reason to rejoice in Him, as "a Friend that sticketh closer than a brother." Thus, there will be awakened in his bosom, yearnings after near communion with God—an earnestness and familiarity in seeking and going to Him, at all times. Thus, he will realize, in his happy experience, that

"He sympathizes with our grief,
And to the sufferer sends relief"

These are sources of sweet comfort and joy of which the world, and even, the lukewarm Christian knows nothing.

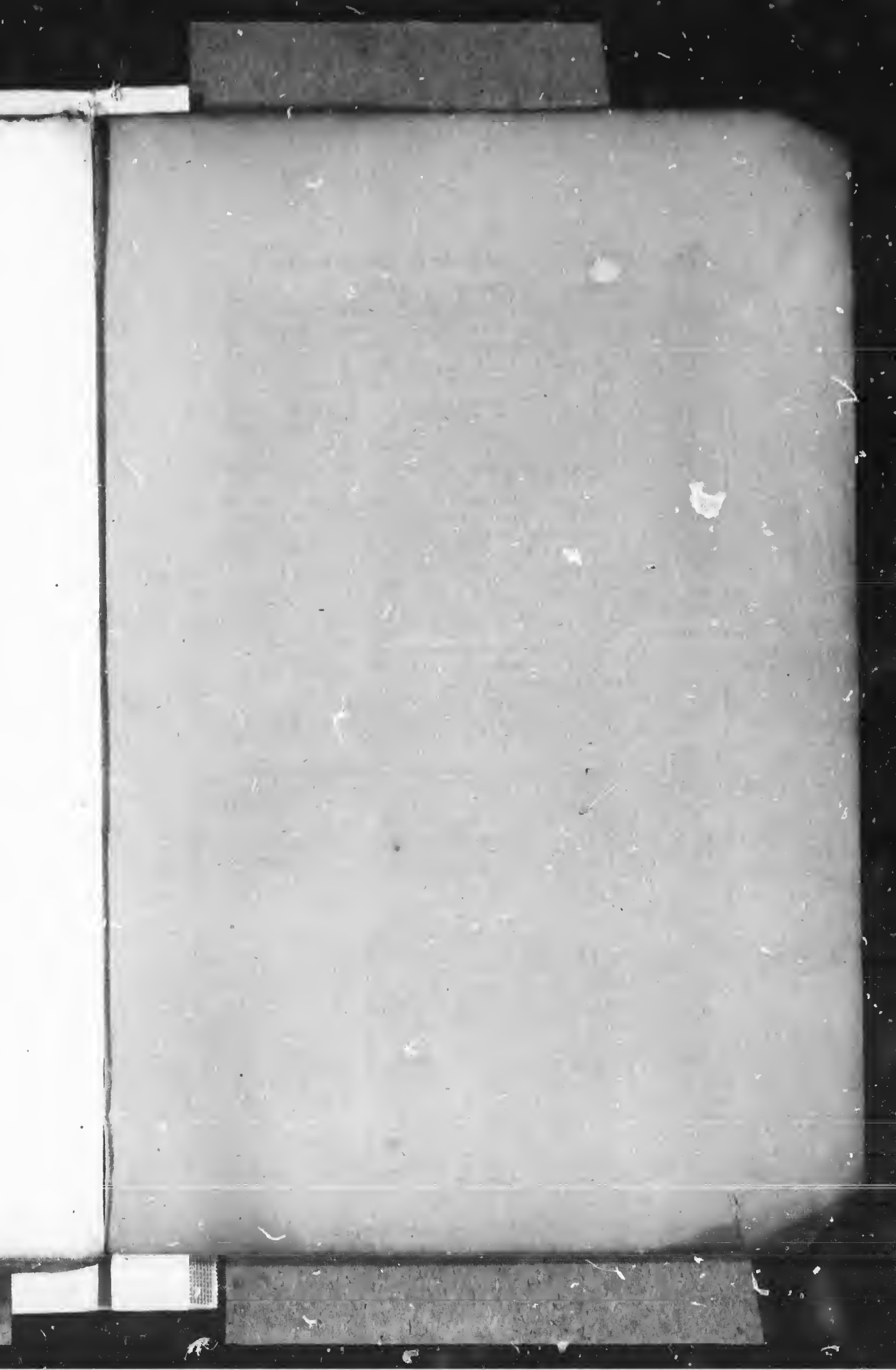
2 No human arm to protect him from the dangers, peculiar to his situation, he will adopt the language of the Psalmist in the 18th

Psa. He will also, thus, be led to study attentively God's Providence, and to trust in his most minute superintending care. Thus, he will not simply, in theory, but practically and experimentally believe such promises as those of our Saviour in Matt. vi. 31, 34: x. 29, 31. 38, 89. No one can tell, or conceive of the heartfelt satisfaction, peace, pleasure, and comfort which will arise from such a belief, but those who have tasted them.

Finally, the missionary, on account of his separation from friends—many trials, privations, separation from every thing that is morally pleasing, and situated amidst every species of the most disgusting and loathsome licentiousness and vileness, will be enabled to form much more accurate and enlarged conceptions of the self-denial, self-sacrifices and sufferings of the Saviour in purchasing the blessings of salvation. We are so constituted, that we cannot fully conceive of the nature of the sufferings &c of another, unless we experience them ourselves. Still farther, we are so constituted, that we cannot love, deeply and ardently, without a consciousness of reason for so doing. These considerations bring me to the conclusion, that the missionary—if properly qualified for his work—will have deeper and more ardent love for the Saviour, than it is possible for the individual who remains at home, to possess. Hence, the language of the Psalmist, will ever be, emphatically, the language of the missionary: "Whom have I in heaven but thee; and there is none upon earth that I desire beside thee." He will ever feel, that "it is good for me to draw near to God;" and drawing near in such love he will be enabled to add, "I have put my trust in the Lord God, that I may declare all thy work:" and also to take "joyfully of the spoiling of his goods."

I have thus stated, what I conceive to be the more important qualification of a missionary, with some reasons, why, he should be thus fitted for the work, the whole of which, I conceive to be briefly and beautifully summed up in two short verses, in Psa. li. 12, 13.

In conclusion, O Lord GOD, Direct thy weak and erring servant, as to what work thou wouldst have him employed in—teach him *what* preparation thou wouldst have him make for entering upon that work—direct and aid him in all his endeavours to make such preparation—give him a meek and lowly disposition—a heart full of love to thee and delight in thy service-- the various duties of this life, may he discharge thro' Christ strengthening him—may the Church receive largely of the effusions of the Spirit—feel, in all its import, her duty to evangelize the world—to pray for its speedy accomplishment, and for those engaged in this service—and may her heralds of the cross, in foreign lands, realize the fulfilment of the blessed promise: "Lo, I am with you alway, even unto the end of the world. Amen."



"COME OVER AND HELP US."

ACTS XVII⁹.

Salvation! O, the joyful sound,
A sovereign balm for every wound.
May swift the glorious tidings speed,
Until, each fettered soul be freed;
Each captive held by Satan, bound,
Loud songs of freedom may resound.
Fear not, ye servants of the Lord;
Unto earth's darkest regions, speed.
Let not the powers of darkness fright;
Trust in the Lord who is your might;
Obey his word, his truth proclaim,
Nor shun the poor, the blind, the lame.
Join, Christians all to spread the light,
O'er lands that dwell in darkest night.
Hear, ye the cry of heathen lands,
Nor close the ear to their demands.
Supply, them with the word of life,
Till peace shall take the place of strife.
Oh earth! dark earth! how glorious then!
Now come, Lord Jesus, come. Amen.
Eternal Truth! why not spread?
Lands benighted! for it sigh.
Isles of Pacific waters:
Stained by their human slaughters:
As, their victims plead for life,
Bound in chains—inhuman strife,
Ev'ry breeze that passes o'er us,
Thoughts untold, present before us.
Hearken, to their dismal cry!
Oft presented—soon passed by.
"Be there none, to tell us of
Redeeming love, ere we're lost."
I go; Oh Brethren, pray for me.
Earthly friends! a last farewell.
Now, dear Saviour, be my friend.

